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AN ADDRESS

DELIVERED BEFORE

THE BIBLE SOCIETY

OF

THE UNIVERSITY OF VIRGINIA,

MARCH 11th, 1835;

AND PUBLISHED AT THE REQUEST OF

THE SOCIETY.

BY HENRY L. PINCKNEY, ESQ.

Member of Congress from South Carolina.

RICHMOND:

PRINTED BY T. W. WHITE.

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UNIVERSITY OF VIRGINIA, MARCH 11th, 1835.

Dear Sir,

WE take pleasure in communicating to you the following Resolution, of the Bible Society of the University of Virginia.

Resolved,—That a vote of thanks be given to the Hon. H. L. Pinckney, for the eloquent and appropriate address, delivered by him, this afternoon, before the Bible Society of the University of Virginia, and that a copy of the same be requested for publication.

We earnestly solicit your compliance with the request of the Society, and are, dear Sir,

With the highest regard, Yours, &c.

G. W. TRUEHEART,
G. G. MINOR,
ARCH'D. CARY,
D. W. JOHNSON,
H. B. TOMLIN,
T. T. BOULDIN,
R. T. BROWN,
F. S. SAMPSON,

} Committee.

To H. L. Pinckney, Esq.

CHARLOTTESVILLE, MARCH 13th, 1835.

Gentlemen,

I beg you to accept my thanks for the Resolution of the Bible Society, which you have done me the honor to communicate; and in reply to your request for the publication of the address, I have only to say, that as I delivered it upon the principle *of duty*, so the same principle induces me to place it at your disposal, if you deem it of the least service to the great and good work of the diffusion of Christianity throughout the world.

With my best wishes for the success of your Society, and your individual welfare here and hereafter,

I remain your friend and servant,

H. L. PINCKNEY.

m. m. m. 27 Nov. 1835.



ADDRESS.

THE occasion which convenes us, is of no ordinary character. It has no connection with the glare of battle, or the strife of party. We come to weave no garland for a conqueror's brow, nor to inflame the rancor of popular prejudice or passion. Nor do we meet to recount the distinguished civil and political privileges we possess; or to eulogize the free and happy institutions under which we live; or even to while away an hour by gathering flowers in the fair fields of literature. No, my friends, we are assembled for a far higher and nobler purpose. We are met to commune with each other upon the wonderful work of man's redemption; to celebrate the glorious achievements of the Prince of Peace; to rehearse the precious and inestimable religious blessings we enjoy; and to impress upon our hearts the solemn duty of extending them to the remotest portions of the globe.

Permit me to thank you, gentlemen, for having invited me to address you upon this exalted and delightful theme. However little I may have deserved this honor, I have found it a source of unmingled pleasure. It has caused me to visit this ancient and renowned commonwealth—the honored mother of an honored race—whose civil and military glory emblazons the annals of the Union—whose soil is the birthplace of genius—whose air is the atmosphere of freedom. In pressing her soil, I feel that I stand upon consecrated ground. I feel that I not only walk amongst the tombs of the illustrious dead, but that I have entered the region of living greatness. Now my untravelled heart goes in sacred pilgrimage to Mount Vernon; and now it turns, with classic reverence, to the philosophic shades of Montpelier. Now my imagination dwells, with melancholy pleasure, upon the monuments of departed greatness that surround me; and now it turns its eager gaze on those who still sustain the character of this proud republic; and, as I think of the past, and contemplate the present—as I muse at the graves of your Henrys, and your Pendletons, and hear the voice and imbibe the spirit of your Tazewells and your Leighs—I feel that I am indeed in Virginia, and that I have come to enkindle the flame of Christianity upon the altar of patriotism, and in the very temple of liberty itself. And it has brought me to this venerable University, identified with the name of Jefferson, whose

name is identified with all that is glorious in the independence, all that is precious in the freedom,—all that is valuable, and exalted, and endearing, in the republican institutions of our country. How honored am I, to stand in such a place, and upon such an occasion as the present! How delightful to visit this institution—this distinguished seat of science and philosophy—the prolific nursery of future statesmen, orators, and scholars—the alma mater of the Randolphs, the Marshalls, and the Tylers, who are still to illustrate and adorn the Virginia character, and to maintain the principles of constitutional liberty in this great confederacy of republics! And, above all, how delightful to behold, in such an institution, “like an apple of gold in a picture of silver,” a Christian Society, wisely preferring the knowledge of God to all the knowledge of the schools, and justly estimating all human honor and distinction as utter idleness and vanity, when compared with the transcendent and transporting hope “set before them in the gospel!”

And here, let me ask, why is it that there is not a similar society in every University in America? Or, why is it that the Bible is not included in the scheme of education in all our colleges? Why are our youth left entirely to themselves on the great subject of religion? Why is all other knowledge imparted, except that which is the most important? Is the mind of more value than the heart, or the acquisition of learning than the virtuous regulation of the life? Is there no instruction but in the struggles of ambition, or no enticement but in blood-stained fields? Is there no truth but the revolting record of human crime and suffering? No wisdom but politics? No philosophy but metaphysics? No poetry but profanity? No ethics but scholastic rules? Shall our youth be only imbued with secular literature; and is there nothing in the sacred volume that can enlarge their understandings, elevate their imaginations, or refine their taste? Is there a history more authentic or instructive—a fictitious narrative more interesting or attractive—a system of philosophy more profound—or of morality more pure? Is it not the fount from which orators derive their imagery, and poets their inspiration? Do we not live in a Christian land, and breathe, as it were, the very atmosphere of Christianity? Is it not interwoven in the very elements of our society, in all the customs and institutions of our country, and does it not enter essentially into the very texture of our laws, and all the operations of our government? Without its purifying and restraining influence, would not liberty degenerate into licentiousness, regulated society into the wildest anarchy, and vice and immorality overspread the land? Is it not all important to our country, then, even in a civil and political point of view, that those who are to be the future legislators and rulers of the land, should be taught to legislate and govern in the fear of God? Is that book beneath the dignity of a college which enlightened the minds and guided the lives of an Edwards, a Ramsay, and a Rush; or unwor-

thy the attention of American students, which constituted the pride of Wirt, and elicited the eulogy of the accomplished Jones? But my limit forbids me to descant upon this topic. You, gentlemen, in binding the gospel to *your* hearts, and making it "the man of *your* counsel," have set an example well worthy of imitation; and the day, I trust, is not far distant, when there will be multitudes of American youth, in all our colleges, whose minds, like yours, will be imbued with "the knowledge that cometh from above;" whose hearts, like yours, will find more melody in the harp of Zion, than in all the profane poets of the age; who will learn, like Milton, to drink of the waters of Siloa's brook; who will love, like Newton, to "look through nature up to nature's God;" who, like Locke, as they explore the arcana of the human, will bow with submission to the infinite wisdom of the eternal mind; or who, should they ever be elevated to judicial stations, will learn, like Hale, to embellish the ermine with the beauty of religion,—and to add to the dignity and learning of the Judge, the sublime philosophy of the gospel, and the practical piety of the Christian!

Ceasing this digression, then, let me come directly to the object of our meeting—the propagation of the Bible throughout the world—and what a theme is this! How sublime and interesting! How vast and comprehensive! To do justice to such a subject—embracing so boundless a field, and involving so many and such important considerations, is necessarily impossible in the brief space to which I have restricted this address. Permit me, then, to offer you only a few general views in relation to this noble enterprise, and to offer them, rather as subjects for reflection to yourselves, than with any intention on my part to illustrate them in detail.

Why is it, then, that the Bible should be diffused throughout the world? What has yet been accomplished respecting the great work of the universal conversion of the human race? And what motives or prospects have we to stimulate our ardor, or increase our efforts, in this sacred cause?

The Bible should be diffused, in the first place, because of its unquestionable truth, and paramount authority, as a divine revelation. Shall I demonstrate this position by a regular argument, or array of testimony on the subject? No: for assuredly, upon such an occasion, and before such an assemblage, it would be idle and superfluous. If there be any thing true in history, or attested by evidence, it is, beyond all others, the divine origin of the Bible. Sceptical, indeed, must he be, who can recall the life and ministry of our blessed Saviour, and the miracles that accompanied the introduction and progress of the gospel, without acknowledging that it was the immediate work, as it is certainly the best gift, of God,—and that, as such, it is rightfully entitled to the universal and grateful obedience of all his intelligent creation. It is true that

fools have attempted to ridicule, and infidels to undermine it ; but where is the assailant that has not been refuted—the sophistical reviler that has not repented and recanted? Where is the prophecy that has not been fulfilled, or that is not evidently in the progress of accomplishment? Where is the representation in Scripture that has not been sustained and illustrated by some corresponding occurrence in the world? or who can behold the constant and increasing propagation of the gospel, without feeling and realizing that it is, indeed, the “arm of the Lord,” overturning the thrones and principalities and powers of his enemies, and that that system of religion must be true, and must be divine, which thus goes on, and will continue to go on, with augmented energy and rapidity, conquering all the other systems in the world, until there shall be but one God and one people, “and he whose right it is to reign, shall be king of nations, as he is king of saints!”

The Bible should be diffused, in the second place, because of its intrinsic excellence, and its great influence upon the conduct of men and the condition of society. But who can describe the excellency of the gospel? Who can catch the colors of the rainbow, or portray the splendor of the noonday sun? If we regard it simply as a code of laws for the temporal regulation of society, where can we find any thing comparable to its wisdom, its justice, and benevolence, or so admirably adapted to ensure the highest dignity, and the true happiness of man! Or if we regard it as a scheme of government, where shall we find one in which authority and affection are so beautifully blended, in which justice and mercy so emphatically embrace each other, or in which the penalties of vice are so sweetly commingled with the rewards of virtue, that the heart is irresistibly attracted by its loveliness, forgets the principle of duty in the impulse of affection, and obeys strictly and implicitly, not so much from the obligation to obey, as because it finds its own felicity in perfect conformity to the laws of God! Or if we regard it as a system of morality, who can adequately delineate its equity and purity, not only regulating, as it does, the external or visible deportment of men, but operating, powerfully and directly, upon the thoughts of the mind, and the feelings of the heart; cleansing and purifying that Augæan fountain of iniquity; causing men not only to act correctly, but from correct and conscientious motives; not only to conduct themselves honorably, humanely, and uprightly, but to possess within themselves, the living principles of honor, integrity, and charity; and thus creating, as it were, a beautiful and harmonious correspondence between the outward and the inward man—between the external actions of the life, and the internal regulation of the heart! Such, and so excellent, is the Bible, even when considered simply in reference to the temporal interests of man—the wisest code of laws—the best imaginable scheme of government—the most perfect system of morality—embracing as it does, every thing

calculated to avert evil and produce good—enjoining and promoting every thing that can render individuals or communities wise, virtuous, and happy, and forbidding and proscribing every thing that tends to render them unhappy and degraded. But if such be the vast importance of the Bible, even as regards the temporal welfare of the human race, what shall we say of its priceless value in relation to their future and eternal destiny? Who can speak its praises in this aspect of its character? Who do justice to its transcendent beauty and sublimity as a system of religion? Shall I compare it with any other system that either now exists, or has ever existed, amongst men? Shall I contrast it with the follies and impurities of the Roman and Grecian mythology, or with the wretched imposture and sensual abominations of the Koran! or the idle and fabulous tales of the Magi or the Genii! or the debasing idolatry and revolting cruelty of the Vedas or the Zend! or any other of the innumerable devices and inventions which have peopled the heavens with imaginary gods, and filled the earth with the miserable victims of superstition and fanaticism? No: the religion of Jesus Christ, like the heaven from which it descended, stands alone in its own unapproachable purity and splendor—like the God who gave it, as high above all the false religions of the earth, as He does, on the throne of the universe, above all graven images and senseless idols. Who then should undertake to describe it, in all its simplicity and majesty, in all its godlike wisdom, and its godlike love? Who is there that understands, or feels it, as he should? Who is there that truly comprehends, in all its depth and breadth, the perfect holiness of the divine law, or the heinous sinfulness of sin? Who is there that realizes, fully and distinctly, in his own mind and heart, the helpless and hopeless condition of a fallen world—the tremendous wrath of an offended God—or the unspeakable and unending anguish of “the worm that never dies, and the fire that is never quenched?” Above all, who is there that comprehends, or feels, as he ought, the goodness that pitied and the arm that saved us—or who really understands all that is embraced in “the unsearchable riches of Christ”—or who loves and adores, as he ought, the incarnate mystery that bore our sins upon the tree? In one word, who is there that comprehends completely, all that is embraced in the happiness of heaven and the misery of hell—in that “eternal and exceeding weight of glory” which is prepared for the redeemed of the Lord, upon the one hand, and that unending despair, that still increasing agony of self-condemnation and remorse, which awaits those, in “the blackness of darkness” forever, who shall be driven from his presence! If there be any such in this assembly, let *him* and *him* alone, undertake to describe, (what even “the angels themselves desire to look into,”) the wondrous redemption of our apostate race, through the atoning sacrifice of the Son of God: or, in other words, let *him* delineate the excellence of the Christian religion.

I shall not attempt it. The theme is too high for me. My mind is lost in the immensity of the subject: imagination shrinks beneath its overpowering splendor: and all that I can do is to admire, and adore, and love!

And is it any wonder, then, that a system so excellent—so admirably adapted to promote our best interests on earth, and to ensure our eternal felicity hereafter—should exercise an important influence upon civil society? No, the only wonder is, that its influence is not *far* more powerful and extended than it is. But it may be asked, in what does this influence consist—where or how is it exhibited—and by what rule or standard shall we ascertain its existence, or determine its effects? Does any one really propound these questions? Then to him I reply, it consists in every thing we see around us—in the conduct of individuals, and the character of nations. And, to illustrate this remark, let us go to an individual first—then to a community—then to the universe at large—for it is by a regularly ascending series of this kind, that the influence of the Bible can be most vividly seen, and distinctly traced, operating, as it does, upon society, like a pebble upon the surface of a lake, producing one at first, and then a multitude of circles, until its agitating power pervades the whole. Take the case of an individual, then! Has he abandoned a career of carelessness and vice? Has he thrown away his idols, forsaken his sinful habits, and flown from the “avenger of blood,” to the “city of refuge?” Has he learned to love God supremely, and his fellow creatures as himself? Has he become courteous and humane—amiable and meek in his temper and deportment—active and enterprising in works of piety and benevolence? Is he humble in prosperity—patient in adversity—grateful for mercies, and submissive to afflictions—knowing that he has no abiding city here, and looking forward, with humble hope and faith, to that mansion of bliss, and crown of joy, which the Saviour hath prepared for those who are “faithful to the end?” This is the influence of Christianity upon the heart of an individual: and oh, who would not that *his heart and life* should be regulated by such a heavenly influence as this? Now take a nation—our own, for example—for, thanks to the great governor of nations, ours is the one, above all others, on which the character of the Bible may be said to be written, as with the brightness of a sunbeam. What is it that has raised *her* to the proud position that she occupies? What is it that has given *us* a republican form of government—mild and equal laws—and the great principles of civil and religious liberty? What is it that has not only made this Union the home of the happy and the asylum of the oppressed, but has studded it so beautifully and brightly, as with moral stars, with literary, charitable, and religious institutions? In one word, what has made it, emphatically, Immanuel’s land, and placed it, like a city on a hill, for the example and admiration of other portions of the globe?

What but the genius of Christianity—the purifying, enlightening, elevating influences of the gospel? And now, look abroad upon the world, and survey the immeasurable difference between Christian and heathen lands, not only in arts and sciences, in literature and refinement, but in all the qualities and attributes that dignify and adorn our nature, and you behold the Bible in a still more commanding and impressive exhibition of its power; as the splendor of a palace appears still more gorgeous when contrasted with the miserable hovels of the poor, or virtue, still more virtuous when surrounded by an atmosphere of vice. And oh, when we cast our eyes abroad, and behold the utter desolation of so large a portion of the globe, and the myriads of human beings who are still groping their way through darkness to destruction, how should we thank God that the light of revelation blazes in noontide splendor here, and that our country stands, like an oasis in the desert, a light and a landmark in the dreary wilderness of the universe, by which others may be enlightened and directed in the path of life. And how should we feel ourselves called upon, in gratitude to Him, not only to spread and perpetuate the spirit of Christianity at home, but to diffuse its heavenly influence far and wide: not only to keep our own light burning and shining stronger and brighter in our own favored land, but while we rekindle and replenish the sacred fire amongst ourselves, to extend its enlightening rays and vivifying warmth to the benighted and perishing portions of the globe!

The Bible should be diffused, in the third place, then, because it is our main dependence for the moral and religious renovation of the world. In vain should we make any other efforts, or organize any system of moral machinery, unless it be established on the broad basis of the Bible. It is not therefore that I undervalue, or would disparage, any of the other religious enterprises of the day, that I insist on the pre-eminent claims of the Bible cause—no: far from it, for no one can approve or admire them more highly than myself—but because I conceive that, without the co-operation of the Bible, they would be shorn of half their energy, while with it, as their foundation or substratum, they constitute a beautiful and harmonious system, acting and reacting on each other, reciprocally strengthening and promoting one another, and producing, by their united power, a constant and increasing improvement in the moral condition of society. Every one, therefore, who wishes well to the cause of the Redeemer—who desires that Tracts should really prove messengers of love and mercy—that Sabbath Schools should really prove nurseries of the church, and gardens of the Lord—or that the missionary system should really prove the great moral instrument by which the whole world is to be enlightened and converted—must perceive the propriety of sustaining the Bible cause, as the best, and indeed the only effective method of sustaining them. Before a Christian audience, I deem it unnecessary to fortify

so plain a proposition. The slightest reflection must render it perfectly apparent, that, as the great object of all our religious enterprises is the conversion and salvation of mankind, so the Bible must necessarily constitute a very prominent and essential part of our scheme of operations—or what would be the consequence? Why we should exhibit a most singular and ridiculous anomaly! We should be diffusing commentaries on Christianity, but not Christianity itself—expositions of the laws of God, but not the Divine code itself. We should be persuading men to be converted, without giving them the religion we wish them to adopt—entreating them to be saved, without putting in their hands the very scheme of salvation to which we wish them to flee for refuge—urging and exhorting them to be reconciled to God, without giving them the very word of God itself, its own best commentator and expositor, the most terrible of all denouncers, the most captivating and affectionate of all persuaders. And of this, the consequence naturally and inevitably would be, that as no edifice can stand except upon an adequate and substantial basis, so all the other operations of the church, unsupported by the Bible, however able, or systematic, or expensive, would fail of the desired result, and most probably be abandoned in despair. No: give the Bible to the people—diffuse it as widely and extensively as possible—and then all other efforts, whether published or spoken, whether from the pulpit or the press, in the form of Tracts or through the voices of our missionaries, will come in naturally, and they will all “work together,” and efficiently, “for good.” But, stop the circulation of the Bible, and we should soon find that the most potent instrument in the work of God, *is his own blessed Word*, and that, *without it*, all human labors and productions are comparatively vain. Let us determine to sustain it, then, as the main pillar of the noble system which has been so wisely organized, and is so happily operating, for the moral and religious renovation of society!

It is incumbent upon us, also, to diffuse the Bible, because it is the express and imperative injunction of our Saviour himself. And ought not our love of *Him*, to render obedience a source of pleasure? Ought we not to regard it as a high and honorable privilege, to be co-workers with God himself, in the sublime and holy work of the redemption of the world? But I will not enlarge upon this topic. He who is impelled *by love*, needs not *duty* to incite him, and he who is destitute of the one, will scarcely be governed by the other. I pass on, therefore, to the only remaining reason which I intend to offer for the dissemination of the gospel; and that is,

That it is not only our duty, *as Christians*, but that we are bound to diffuse it, by every principle of common philanthropy and charity, *as men*. Shall I be taunted with the trite objection that we have work enough at home? To this it might be sufficient to reply that the do-

mestic field is abundantly supplied, and that we have not even the shadow of a pretext for withholding our sympathy from others. But even were it otherwise, this was not the spirit of the Saviour, nor should it be the spirit of those who profess to follow in his footsteps. There was nothing selfish or exclusive, about *Him*. On the contrary, he not only cheerfully left *his home*, the bosom of his Father, and the glory of his throne in heaven, but condescended to take the form of man, and endured a life of poverty and suffering, and died a death of exquisite agony and shame, that by *his stripes* we might be healed, and by his poverty enriched—that by *his blood* we might be cleansed from our sins, and through his death be made partakers of everlasting life. Nor was it the principle or the conduct of the primitive apostles. It is to them, under God, that we, *even we*, are indebted, for all the religious blessings we enjoy. Had they disregarded the injunction, “Go ye into all the world, and preach my gospel to every creature,” the world might still have continued in Pagan darkness. Jove might still have sat upon Olympus, and Neptune ruled the ocean with his trident. Thor and Woden might still have continued Saxon gods—the fires of the Druids might never have been extinguished, even in England—and we ourselves, the ignorant descendants of an ignorant ancestry, might now be honoring idols with infernal rites, or worshipping at the altar of “the unknown God.” Let us then catch the spirit of our Saviour, and imitate the conduct of his first disciples. A world lying in wickedness, demands all our efforts to redeem it. Human misery and vice not only exist, but abound, in every country, and under every, even the best and wisest, form of social polity. How are these evils to be remedied? How are the ignorant to be enlightened, the vicious reformed, and the miserable and oppressed to be made free and happy? Shall we simply recommend alterations and improvements in the forms of government? or rely upon the efficacy of mere systems of morality? or content ourselves with devising plans for the abolition of pauperism, and the suppression of vice; for the diffusion of education, and the encouragement of virtue? All these are unquestionably valuable and important in themselves, (and far be it from me to undervalue the labors of moral or political reformers) but the “one thing needful” would be wanting yet—and that is, the law of God, that regulates the heart. “Out of the heart are the issues of life:” and, therefore, however excellent the forms of government may be under which men may live, or however well arranged their systems of civil polity and social order, it is all of no avail unless their consciences are enlightened, and their conduct regulated, by the laws of God. And if this be true of civilized, and even of Christian countries, what shall be said of those who have neither reason nor revelation—who have no government but tyranny, no order but oppression, no laws but blood—whose gods are wood, whose piety is murder, whose common customs are atro-

cious crimes! And if this subject appeals strongly to men of common humanity and common sense, who, even without reference to religion, pity the degradation, and desire the amelioration, of their fellow-men, how much more powerfully does it appeal to the hearts and consciences of *Christians*? Let us buckle on our armor, then, and redouble our exertions in this holy cause! It is our peculiar work, and we must do it, or it will never be accomplished. Let us not ask whether it is expensive or laborious; whether it requires self-sacrifices and denials; or whether it can be effected within a given time—but let us only remember that as none are really *Christians* but those who possess *the spirit of Christ*, so none but those who earnestly endeavor to promote *His kingdom upon earth*, can expect to “sit down with *Him*, in his kingdom in *Heaven*,” in that great day when “he shall make up his jewels.” Let us determine, then, to diffuse the gospel throughout the world—wherever a hand can be found to carry, or a heart willing to receive it. It is this, and this alone, that develops the moral and intellectual faculties of man, and raises him, emphatically, to the true dignity of his nature. It is this, and this alone, that can produce order from chaos, and beauty from confusion. It is this, and this alone, that will introduce learning, encourage industry, enlarge the boundaries of science, and bring the remotest nations into intimate intercourse and fraternal union with each other. It is this, and this alone, that can carry light into darkness, give liberty for bondage, mild and equal laws for the most grinding tyranny, and cause government to be administered for the happiness of the governed. It is this, and this alone, that can abolish all cruelty and barbarity, expel all vice and crime, and establish the reign of virtue and benevolence. And it is this, and this alone, that can unite the nations of the earth in the bonds of love; eradicate the spirit of conquest and the lust for war; and substitute in their stead the benignant spirit of universal peace. Above all, as it is the gospel alone that can liberalize, enlighten, and refine the mind, so it is this alone that can purify, and regenerate, and save the soul. It is this alone that can disclose the true character and glorious attributes of Jehovah, or reveal to benighted nations that adorable and spotless Lamb, “who taketh away the sin of the world”—or bring them in sweet subjection to that Holy Spirit whose peculiar office it is to “convince of sin, of righteousness, and of judgment,” and to impress the truth with “power and demonstration” on the heart. It is this alone that “brings life and immortality to light:” that exhibits the sufferings and death, the resurrection and ascension, of our crucified, risen, and ascended Lord: that proclaims “the only name given among men, whereby they can be saved;” and marks out “the way” of life, to all who choose to follow it, through that atoning blood which was “shed for many, for the remission of sins,” and which is “the power of God unto salvation” to all who believe. It is this alone

that can "create new hearts, and renew right spirits" among men; procure pardon for sin, and peace with God; give rest to the "weary and heavy laden;" make the blind to see, and the lame to walk; cleanse the leprous from their spots; heal the sick, and raise the dead. It is this alone, in one word, that can make men acquainted with God, and with themselves; and it is this alone, therefore, that can tear the heathen from their idols, and, by converting all nations to "the truth, as it is in Jesus," establish, universally, his kingdom upon earth. How ardently should we labor, then, for this glorious object! How are we called upon by every motive, human and divine; by the glory of God, and the best interests of man; by the agony and passion of our Saviour—by the tears he wept, and the blood he shed—by our own hopes of salvation, and the cries and supplications of a perishing world—to disseminate the gospel. It is, indeed, the light of the world, and the only light. No other can illuminate the mind, or vivify the soul. How dark, and desolate, and dreary, are all those portions of the globe on which the "sun of righteousness" has never shone! How do vice and immorality overrun them, like a flood, sweeping thousands of victims every moment to destruction, or like ravenous beasts, who rush from their coverts with the shades of night, and prowl in darkness for their prey. But let "the Sun of Righteousness arise, with healing in his beams" upon them, and every nation will become a garden rich as Ophir, beautiful as Lebanon, teeming with life, and redolent of joy: or, as the majestic orb of day, springing from the chambers of the East, goes on his course rejoicing in his strength, so will new born nations, bursting from darkness into marvellous light, go on rejoicing in that glorious liberty with which the Redeemer will have made them free!—But I have already dwelt too long, perhaps, upon this topic—and, therefore,

Having given "a reason for the hope that is in us," and for our earnest desire to impart it, if possible, to all our fellow-men, let us now briefly inquire, what has yet been done in this great work of the evangelization of the world?

All great works are the results of patient toil, and persevering zeal. The process of civilizing and evangelizing nations must necessarily be gradual. Mountains have to be removed, systems overthrown, habits and customs conquered, and, as it were, a new world created, of intellectual light and moral grandeur, out of the crude and chaotic elements of ignorance, prejudice, and superstition. Such, then, being the nature of the work, and the whole world the theatre of operations, let no one reproach us that nothing has been done. This mighty enterprise is yet only in its infancy. But a few years ago, and it was utterly unknown. The church still remained locked in the sleep of ages. But suddenly the Spirit of the Lord came upon it, when it aroused from its apathy, like a strong man out of sleep, and putting forth all its energies, proceed-

ed valiantly, like an army with banners, to undertake the conquest of his enemies. And will any one now say, that, even in this little period, nothing has been done? Is it nothing that hundreds of religious and benevolent associations have been formed, and that millions upon millions of Tracts and Bibles have been circulated both in our own and in foreign lands? Is it nothing that the standard of piety has been elevated—that a spirit of holy love has been diffused—that countless revivals of religion have occurred—that the borders of Messiah's kingdom have been enlarged—and that a generous emulation has been excited amongst his churches, which shall do most still further to extend it? Is it nothing that millions are already enlisted in the Temperance Reform, and that the time may almost be calculated with precision when it will wave its peaceful banner over all our land? Is it nothing that the missionary spirit has been enkindled, and that an army of apostles has gone forth “to the isles of the sea,” and the ends of the earth, bearing the standard of the cross, and willing to encounter martyrdom itself in the cause of the Redeemer? Is it nothing that the Indian has been civilized, and the desert made to “bloom and blossom as the rose?” Is it nothing that in many a region, such as Polynesia and Southern Africa for instance, it has changed the aspect of society, enlightening the rude, taming the ferocious, reclaiming the profligate, expelling vice and instilling virtue, and literally verifying the prediction that “the lion and the lamb shall lie down together?” Is it nothing that hundreds of thousands of heathen have been converted, who will aid in the conversion of millions more? Is it nothing that barbarous practices have been arrested, and Christian customs introduced, in the very regions of barbarity? Is it nothing that Christian churches have been established in the very midst of paganism, and that revelation blazes, in many and many an instance, on the very altars of idolatry? Is it nothing that glorious things are now spoken of Zion where the name of the Redeemer was before unknown, and that there are now many cities of our God even in the kingdoms of darkness, and in the very countries of his enemies? Is all this *nothing*? It may be nothing to those who care nothing for religion; but to those who love it, it is more than we expected, or had dared to hope. Why, if but one soul had been saved, it would have been a just source of gratulation: if but one church had been established, it would have richly rewarded all our efforts; and if, at the end of a century, but one nation shall be Christianized, it will more than repay the toils, and prayers, and sacrifices of a century. What then shall we say, when we survey the progress that has already been effected; when we see, as we do, that the strong holds of the enemy have been broken—that the light of the gospel is actually shining, and shining brightly, in the dark places of the earth—that thrones are tottering, and temples crumbling, before the mighty and irresistible power of the cross? What, but that we thank God for what he

hath already wrought, and pray, and trust, that He will continue to bless the efforts of his people for the glory of his name?

And now, my friends, what are our future prospects? And what motives have we to renewed exertions in this noble work? To these inquiries, your own hearts have already given the response. We have every thing to encourage, and nothing to deter us. The victories that have already been achieved, glorious as they are, are but harbingers of the still greater triumphs that await us. Prophecy foretold that Messiah should be "the desire of nations," and the prediction is fulfilled in the remarkable anxiety of nations to become acquainted with his gospel. Where is the arrival that does not bring us "glad tidings of great joy" in reference to its progress amongst the heathen? Where the breeze that does not waft to our ears the prayers and praises of regenerated souls? Where the messenger that does not tell us of some new conquest of the cross—some new Pentecostal effusion of the Holy Spirit—and that more works and more laborers are wanted—and that the people every where are much more willing to receive the Word, than we are able to supply it? Evidently the Spirit of God is abroad upon the earth. He who inspires us to pray for the conversion of the world, has opened the hearts of the heathen to the impression of his truth, and made them "willing in the day of his power." A general and unprecedented agitation pervades the nations—and as the army of Joshua went forth, at the supernatural rustling of the tree, to conquer the enemies of Israel, so should the church redouble its exertions now that all the elements of universal regeneration are at work. Look where you will, and you behold the most inviting fields, and the most cheering and auspicious signs. This is, beyond all precedent, the age of inquiry, and reformation, and improvement. Antiquity is no longer the shield of error. Nothing can now stand, either in politics or religion, except upon the basis of its own utility and truth. The unnatural union between church and state, has been dissolved in France, and that gallant nation, our ancient friend and ally, has not only made a decided approximation to our own principles of government, but now offers a most beautiful field for the philanthropic efforts of Christian America. The inquisition has been abolished in Spain, and that vile engine of religious despotism no longer disgraces this enlightened age. Commercial intercourse, moreover, is daily extending, not only amongst Christian nations, but amongst the Christian and other portions of the globe; and the spirit of commerce is the handmaid of religion. The principles of Protestantism are spreading rapidly in France. The emancipation of Greece has opened her classic soil to the reception of the Bible. China is no longer locked up by a brazen wall, nor are her perishing multitudes averse to the voice of wisdom. Idolatry is every where giving way, and the ministers of pollution are becoming priests and votaries of the living God.

Let us then go on with redoubled ardor. The Protestant Society in Paris, and the British and Foreign Society in England, co-operate with the American in this noble work—and they constitute the lever that will move the world. Yes, my friends, the cause in which we are engaged is the cause of God, and it must succeed. Divine goodness has inspired, divine wisdom guides, and Almighty power will sustain it. The Bible *will* be carried throughout the habitable globe. Nor deserts—nor oceans—nor Alpine solitudes, nor Himalayan heights—will obstruct its progress. It will go, through polar ice and equatorial heat, wherever a soul may possibly be saved. And as it goes, it will go on victorious, like the sword of the Lord and of Gideon, carrying every thing before it. Error and delusion will vanish as the mists of morning before the rising splendor of the sun. The powers of darkness will recede, like spectres, before the bursting of “the day-spring from on high.” False gods and their altars will fall together in the dust. The followers of Confucius, and Zoroaster, will “take up their cross, and follow Christ.” The wandering Arab will sit and sing at Messiah’s feet, and the deluded disciples of Mahomet, instead of going in painful pilgrimage to Mecca, will turn their penitent eyes to Calvary. The dark places of the earth will be enlightened, and the “habitations of cruelty” will become the abodes of love. Rivers will no longer roll with human blood, nor sacrificial fires be fed with human victims. Mothers will no longer destroy their innocent children, nor aged parents be immolated by their inhuman offspring. Marriage will be instituted in places where it is now unknown, and savage practices be supplanted by the virtuous institutions of the gospel. The cannibal of New Zealand will be humanized, and the Caffre and the Hottentot “clothed, and in their right minds.” The descendants of Abraham will be gathered from the four quarters of the earth; Jerusalem will arise and shine; and the dejected Jordan roll his stream with joy. Barren climes will teem with life, and dreary deserts “blossom as the rose.” Streams of salvation will run down the hills, and fertilize the plains. The Saviour himself will ride forth in the chariot of the everlasting gospel, “conquering and to conquer.” Nations will fall down before him, and mountains melt at his approach. And thus nation after nation will be converted, and empire upon empire conquered, and Christianity spread from clime to clime, and from pole to pole, until the final arrival of that blessed day, when the knowledge of the Lord shall literally “cover the earth, as the waters do the great deep”—when there shall be but one people, and one God—when the millennial day shall burst upon the earth, like a flood of glory from on high—when the trump of Jubilee shall sound—and countless millions of the redeemed shall exclaim with rapture, “Hallelujah, the Lord God omnipotent reigneth.”

It is true, my friends, we may not live to witness the actual advent of that blessed period—but we *may* live, probably, to perceive its manifest

approach, and to behold "the stately, steppings of the Lord" amongst the nations of the earth, as they become successively converted to the knowledge of his truth; and, at all events, when our own lives shall draw to a close, and we shall approach nearer and nearer to the judgment bar, we shall have the consoling reflection, the delightful and animating consciousness, that we have done all that we could to introduce a lost and fallen world to an acquaintance with its Saviour: and that, as we hope for salvation ourselves, through faith in Him, so we have done all that we could to glorify Him, and to promote the best interests of our fellow men, by proclaiming His name, and spreading His salvation throughout the world. Let us then determine to continue faithful to our adorable Redeemer and his sacred cause. Let us realize the truth, the divinity, and the paramount authority of the Word of God. Let us realize its intrinsic excellence, and its unspeakable importance to the welfare of society. Let us impress upon our hearts the duty, and the privilege of diffusing it throughout the world. And may you, and I, and all of us, so act, through life, as friends and co-workers with our blessed Lord, in promoting his kingdom upon earth, that when "our earthly house of this tabernacle shall dissolve," we may be received as "good and faithful servants" into "a house not made with hands, eternal in the heavens:" where, "with angels and archangels, and the spirits of the just made perfect," we may unite in ascribing "praise and glory to Him who sitteth on the throne, and to the Lamb" forever! And with this heartfelt prayer for your present and eternal felicity, I now bid you, my friends, an affectionate farewell!





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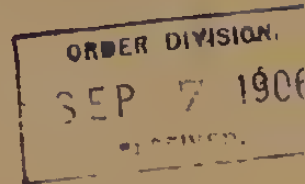
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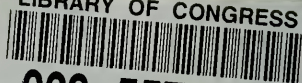


DEPARTMENT OF INFORMATION

September 1, 1906.

The visit of Mr. Elihu Root, the Secretary of State, to our sister South American Republics and the meeting of the Pan-American Conference in Rio Janeiro, have awakened a widespread interest in this country in our nearby neighbors. The American Bible Society has been quietly and unobtrusively weaving a bond of interest between these republics and the United States for more than forty years. Last year its forty-four South American representatives visited 1,129 towns and villages in South America and circulated among the people 98,225 volumes of Spanish, Portuguese, and other Scriptures. All of this work is under the care of two Agents, one residing in Rio Janeiro and the other in Buenos Ayres.

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